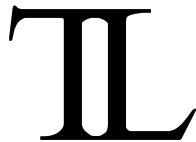


The Gospels

The Gospels
A Polyglot

Edited by
Timothy A. Lee



Timothy A. Lee Publishing

The Gospels: A Polyglot
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Introduction

A polyglot Bible is a single edition of Scripture that prints multiple ancient textual traditions side-by-side on the same page or facing pages, so that scholars can directly compare how different traditions render the same verses. It is both a scholarly and teaching tool designed to expose textual variants, illuminate interpretive differences, and make the structure of the biblical text visible across languages in a way no single-language edition can achieve.

This is a polyglot for the Gospels. It aligns across versions at a verse level, even when the chapters and verses numbering varies across traditions. It is designed as a tool for teaching textual criticism to students and for scholars and interested non-specialists wanting to browse differences and study the diverse textual traditions of the Bible.

The comparison allows for the quick identification of large-scale variants. For example, when using this tool I was fascinated to discover that the Gallican Psalter (at least its tradition) retained the Pauline insertion from Romans 3 in Psalm 14(13):3 added by a pious Christian scribe into the Septuagint.

The Four Great Polyglots: Complutensian, Antwerp, Paris, London

The great polyglot Bibles of the sixteenth and seventeenth centuries represent some of the most ambitious philological and textual scholarly of early modern Europe. These were not simply printed books but large scale intellectual infrastructures, bringing together Semitists, classicists, and printers.

The Complutensian Polyglot (1514–1517; pub. 1520–1522)

The Complutensian Polyglot was the first polyglot ever printed. It was produced at Alcalá, a city twenty miles east of Madrid, and is named after the city and university's Latin name Complutum (confluence). It was undertaken through the lavish financial support of Cardinal Francisco Jiménez de Cisneros, Primate of Spain. Cisneros was the main protagonist of early sixteenth century Spanish history, as archbishop of Toledo he embodied the authority of a king and could make use of his enormous wealth.¹ This project was commissioned just a few years before the Reformation so reflects a high point of Spanish renaissance humanistic reform. The Old Testament appeared in Hebrew, Greek, and Latin, with Targums and their Latin translation; the New Testament presented the Greek text alongside the Vulgate. New typefaces were produced for Hebrew and Greek, and the layout was designed to allow direct comparison across traditions with the Latin Vulgate in the middle.

The Antwerp Polyglot (1568–1572)

The Antwerp Polyglot, or *Biblia Regia*, directed by Benito Arias Montano and printed by Christophe Plantin, expanded the scope of the Complutensian. Funded under the patronage of Philip II of Spain, it included Hebrew, Aramaic, Greek, Latin, and Syriac, with extensive philological notes and variant readings. It was the first major European Bible to incorporate the Syriac New Testament, reflecting the growing interest in Eastern Christian traditions.

The Paris Polyglot (1629–1645)

The Paris Polyglot, edited by Guy Michel Le Jay, represents a new phase of polyglot scholarship. Produced in twelve folio volumes, it was lavish, expensive, and politically fraught. Its linguistic range surpassed all predecessors: Hebrew, Samaritan, Aramaic, Syriac, Arabic, Ethiopic, Greek, and Latin. It was the first polyglot to print the Samaritan Pentateuch and its Targum, a major milestone in the history of textual criticism. The

¹Fernández Marcos, *The First Polyglot Bible in Otero and Morales ed., The Text of the Hebrew Bible and Its Editions: Studies in Celebration of the Fifth Centennial of the Complutensian Polyglot*, (Brill: Leiden), 2017. p 4.

enormous financial burden of the project bankrupted its promoter.² Yet the Paris Polyglot stands as a monument of typographical beauty and cosmopolitan philology, emblematic of the intellectual ambitions of Richelieu's France.

The London Polyglot (1654–1657)

Brian Walton's London Polyglot synthesised the achievements of its predecessors and introduced a more systematic comparative method. Published during the English Commonwealth and funded by a broad subscription model, it included Hebrew, Samaritan, Aramaic, Syriac, Arabic, Persian, Ethiopic, Greek, and Latin. It was the first polyglot to incorporate Persian biblical texts, and its extensive Prolegomena laid foundations for modern textual criticism. The project was supported by Cromwell's government but re-dedicated to Charles II during the Restoration and Walton's consecrated as bishop of Chester. Walton's Polyglot became the standard reference for biblical scholars for more than a century.

Sources

The Syriac text is from the British and Foreign Bible Society 1905 edition and is licensed under a Creative Commons licence.³ The Greek text for this polyglot is the SBL Greek New Testament (SBLGNT) edited by Michael W. Holmes which is available under a Creative Commons License.¹ The Latin text is from the Oxford Vulgate (editio minor, 1911) with added macrons which are under copyright.⁴ The English text is from the World English Bible (WEB) which is in the Public Domain.

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Acknowledgments

Thanks to everyone who's collaborated on these diverse projects with me. All these books are the products of my academic research. I seek to serve the wider public and scholars through the use of cutting-edge research and new technologies that automate the process of book production.

Hebrew University, Jerusalem

18th May, 2023.

Timothy A. Lee

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²Fernández Marcos, *The First Polyglot Bible*. p 5.

³CC BY 4.0. Text prepared by James E. Walters. <https://syriacorporus.org/100>.

⁴Lee et al. *The Vulgate: New Testament with Macrons*, Timothy A. Lee Publishing, 2026

- 1 1 Βίβλος γενέσεως Ἰησοῦ χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.
- 2 2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,
- 3 3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρέσ καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φαρέσ δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρώμ δὲ ἐγέννησεν τὸν Ἀράμ,
- 4 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,
- 5 5 Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβήδ ἐκ τῆς Ῥούθ, Ἰωβήδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
- 6 6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,
- 7 7 Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,
- 8 8 Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζιαν,
- 9 9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωθαάμ, Ἰωθαάμ δὲ ἐγέννησεν τὸν Ἀχαζ, Ἀχαζ δὲ ἐγέννησεν τὸν Ἐζεκίαν,
- 10 10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσίαν,
- 11 11 Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλώνας.
- 12 12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνας Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,
- 13 13 Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιοῦδ, Ἀβιοῦδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ,
- 14 14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιοῦδ,
- 15 15 Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ,
- 16 16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός.

- 1 Liber generatiōnis Iēsū Chrīstī filiī Dāuīd, filiī Abrāham. 1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.
- 2 Abrāham genuit Isaāc: Isaāc autem genuit Iācōb. Iācōb autem genuit Iūdām et frātrēs eius: 2 Abraham became the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers.
- 3 Iūdās autem genuit Phārēs, et Zāra dē Thāmār: Phārēs autem genuit Esrōm. Esrōm: autem genuit Aram: 3 Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram.
- 4 Aram autem genuit Āmīnādāb: Āmīnādāb autem genuit Naassōn. Naassōn autem genuit Salmōn: 4 Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon.
- 5 Salmōn autem genuit Booz dē Rāchāb. Booz autem genuit Ōbēd ex Rūth: Ōbēd autem genuit Iessē: Iessē autem genuit Dāuīd rēgem. 5 Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse.
- 6 Dāuīd autem rēx genuit Salomōnem ex eā quae fuit Ūriāe. 6 Jesse became the father of King David. David the king became the father of Solomon by her who had been Uriah's wife.
- 7 Salomōn autem genuit Roboam: Roboam autem genuit Abiā: Abiā autem genuit Āsa: 7 Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa.
- 8 Āsa autem genuit Iōsaphat: Iōsaphat autem genuit Iōram: Iōram autem genuit Ozīam: 8 Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah.
- 9 Ozīās autem genuit Iōatham: Iōatham autem genuit Āchāz: Āchāz autem genuit Ezechīam: 9 Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah.
- 10 Ezechīās autem genuit Mānassēn: Mānassēs autem genuit Āmōn: Āmōn autem genuit Iōsīam: 10 Hezekiah became the father of Manasseh. Manasseh became the father of Amon. Amon became the father of Josiah.
- 11 Iōsīās autem genuit Iechoniām et frātrēs eius in trāsmigratiōne Babylōnis. 11 Josiah became the father of Jechoniah and his brothers at the time of the exile to Babylon.
- 12 Et post trāsmigratiōnem Babylōnis, Iechoniās genuit Salathiēl: Salathiēl autem genuit Zorobābēl: 12 After the exile to Babylon, Jechoniah became the father of Shealtiel. Shealtiel became the father of Zerubbabel.
- 13 Zorobābēl autem genuit Abiūd: Abiūd autem genuit Eliāchīm: Eliāchīm autem genuit Āzōr: 13 Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor.
- 14 Āzōr autem genuit Sādōc: Sādōc autem genuit Āchīm: Āchīm autem genuit Eliūd: 14 Azor became the father of Zadok. Zadok became the father of Achim. Achim became the father of Eliud.
- 15 Eliūd autem genuit Eleazār: Eleazār autem genuit Mātthān: Mātthān autem genuit Iācōb: 15 Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob.
- 16 Iācōb autem genuit Iōsēph uirum Mariāe dē quā nātus est Iēsūs, quī uocātur Chrīstus. 16 Jacob became the father of Joseph, the husband of Mary, from whom was born Jesus, who is called Christ.

17 Omnēs ergō generātiōnēs ab Abrāham ūsque ad Dāuīd, generātiōnēs quattuordecim: et ā Dāuīd ūsque ad trāsmigrātiōnem Babylōnis, generātiōnēs quattuordecim: et ā trāsmigrātiōne Babylōnis ūsque ad Chrīstum, generātiōnēs quattuordecim.

18 Chrīstī autem generātiō sic erat. Cum esset dēspōnsāta māter eius Marīa Iōsēph, ante quam conuenīrent inuenta est in uterō habēns dē Spīritū sānctō.

19 Iōsēph autem uir eius cum esset iūstus et nōllet eam trādūcere, uoluit occultē dimittere eam.

20 Haec autem eō cōgitante, ecce angelus Domīnī in somnīs apparuit eī, dīcēns, Iōsēph fili Dāuīd, nōlī timēre accipere Marīam coniugem tuam: quod enim in eā nātum est, dē Spīritū sānctō est:

21 pariet autem filium et uocabis nōmen eius Iēsum: ipse enim saluum faciet populum suum ā peccātīs eōrum.

22 Hoc autem tōtum factum est, ut adimplērētur id quod dictum est ā Dominō per prophētam dīcentem:

23 Ecce uirgō in uterō habēbit, et pariet filium, et uocabunt nōmen eius Emmanuhēl: quod est interpretātum Nōbīscum Deus.

24 Exurgēns autem Iōsēph ā somnō, fēcit sicut praecēpit eī angelus Domīnī, et accēpit coniugem suam.

25 Et nōn cognōscēbat eam dōnec peperit filium suum primōgenitum: et uocāuit nōmen eius Iēsum.

2 Cum ergō nātus esset Iēsūs in Bēthleem Iūdaee in diēbus Hērōdis rēgis, ecce magī ab oriente uēnērunt Hierosolymam,

2 dīcentēs: Ubi est quī nātus est rēx Iūdaeōrum? uīdimus enim stēllam eius in oriente, et uēnimus adōrāre eum.

3 Audiēns autem Hērōdēs rēx, turbātus est, et omnis Hierosolyma cum illō.

4 Et congregāns omnēs prīncipēs sacerdotum, et scribās populī, scīscitābātur ab eīs ubi Chrīstus nāscerētur.

5 At illī dīxērunt ei: In Bēthleem Iūdaee: sic enim scrīptum est per prophētam:

6 Et tū Bēthleem terra Iūdā, nēquāquam minima es in prīncipibus Iūdā: ex tē enim exīet dux, quī reget populum meum Israhēl.

17 So all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the carrying away to Babylon to the Christ, fourteen generations.

18 Now the birth of Jesus Christ was like this: After his mother, Mary, was engaged to Joseph, before they came together, she was found pregnant by the Holy Spirit.

19 Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly.

20 But when he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take to yourself Mary as your wife, for that which is conceived in her is of the Holy Spirit.

21 She shall give birth to a son. You shall name him Jesus, for it is he who shall save his people from their sins."

22 Now all this has happened that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 "Behold, the virgin shall be with child, and shall give birth to a son. They shall call his name Immanuel," which is, being interpreted, "God with us."

24 Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took his wife to himself;

25 and didn't know her sexually until she had given birth to her firstborn son. He named him Jesus.

2 Now when Jesus was born in Bethlehem of Judea in the days of King Herod, behold, wise men from the east came to Jerusalem, saying,

2 "Where is he who is born King of the Jews? For we saw his star in the east, and have come to worship him."

3 When King Herod heard it, he was troubled, and all Jerusalem with him.

4 Gathering together all the chief priests and scribes of the people, he asked them where the Christ would be born.

5 They said to him, "In Bethlehem of Judea, for this is written through the prophet,

6 'You Bethlehem, land of Judah, are in no way least amongst the princes of Judah; for out of you shall come a governor who shall shepherd my people, Israel.'

7 7 Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος,

8 8 καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὶ δὲ εὔρητε, ἀπαγγεिलाτέ μοι, ὅπως κἀγὼ ἔλθων προσκυνήσω αὐτῶ.

9 9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἔλθων ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.

10 10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα.

11 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῶ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῶ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.

12 12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. The Flight to Egypt and Massacre by Herod

13 13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

14 14 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον,

15 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

16 16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὄροις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων.

17 17 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος·

18 18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμος πολὺς· Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἠθέλην παρακληθῆναι ὅτι οὐκ εἰσίν.

19 19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ

7 Tunc Hērōdēs clam uocātis magīs diligenter didicit ab eis tempus stēllae, quae appāruit eis:

8 et mittēns illōs in Bēthleem, dīxit: Īte, et interrogāte diligenter dē puerō: et cum inuēneritis, renūntiāte mihi, ut et ego ueniēns adōrem eum.

9 Quī cum audīssent rēgem, abiērunt, et ecce stēlla, quam uīderant in oriente, antecēdēbat eōs, ūsque dum ueniēns stāret suprā, ubi erat puer.

10 Uidentēs autem stēllam gāuīsī sunt gaudiō magnō ualdē.

11 Et intrantēs domum, inuēnērunt puerum cum Mariā mātrem eius, et prōcidentēs adōrāuērunt eum: et apertīs thēsaurīs suis obtulērunt eī mūnera, aurum, tūs, et murrā.

12 Et respōnsō acceptō in somnīs nē redīrent ad Hērōdem, per aliā uiam reuersī sunt in regiōnem suam.

13 Quī cum recessissent, ecce angelus Dominī appāruit in somnīs Iōsēph, dīcēns: Surge, et accipe puerum, et mātrem eius, et fuge in Aegyptum, et estō ibi ūsque dum dicam tibi. Futūrum est enim ut Hērōdēs quaerat puerum ad perdendum eum.

14 Quī cōsurgēns accēpit puerum et mātrem eius nocte, et recessit in Aegyptum:

15 et erat ibi ūsque ad obitum Hērōdis: ut adimplērētur quod dictum est ā Dominō per prophētā dīcentem: Ex Aegyptō uocāuī filium meum.

16 Tunc Hērōdēs uidēns quoniam inlūsus esset ā magīs, irātus est ualdē, et mittēns occidit omnēs puerōs, quī erant in Bēthleem, et in omnibus fīnibus eius, ā bīmātū et infrā secundum tempus, quod exquīsierat ā magīs.

17 Tunc adimplētum est quod dictum est per Hiēremīam prophētā dīcentem:

18 Uōx in Rāma audīta est,
plōrātus et ululātus multus:
Rāchēl plōrāns filiōs suōs,
et nōluit cōsōlārī, quia nōn sunt.

19 Dēfūntō autem Hērōde, ecce appāruit angelus Dominī in somnīs Iōsēph in Aegyptō,

7 Then Herod secretly called the wise men, and learnt from them exactly what time the star appeared.

8 He sent them to Bethlehem, and said, "Go and search diligently for the young child. When you have found him, bring me word, so that I also may come and worship him."

9 They, having heard the king, went their way; and behold, the star, which they saw in the east, went before them until it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceedingly great joy.

11 They came into the house and saw the young child with Mary, his mother, and they fell down and worshipped him. Opening their treasures, they offered to him gifts: gold, frankincense, and myrrh.

12 Being warned in a dream not to return to Herod, they went back to their own country another way.

13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you, for Herod will seek the young child to destroy him."

14 He arose and took the young child and his mother by night and departed into Egypt,

15 and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called my son."

16 Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, and sent out and killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learnt from the wise men.

17 Then that which was spoken by Jeremiah the prophet was fulfilled, saying,

18 "A voice was heard in Ramah,
lamentation, weeping and great mourning,
Rachel weeping for her children;
she wouldn't be comforted,
because they are no more."

19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying,

²⁰ dīcēns: Surge, et accipe puerum, et mātrem eius, et uāde in terram Israhēl: dēfūctī sunt enim quī quaerēbant animam puerī.

²¹ Quī surgēns, accēpit puerum, et mātrem eius, et uēnit in terram Israhēl.

²² Audiēns autem quia Archelāus rēgnāret in Iūdaea prō Hērōde patre suō, timuit illūc ire: et admonitus in somnīs, sēcessit in partēs Galilaeae.

²³ Et ueniēns habitāuit in cūitāte quae uocātur Nazareth: ut adimplērētur quod dictum est per prophētās: Quoniam Nazareus uocābitur.

³ In diēbus autem illīs uēnit Iōhannēs Baptista praedicāns in dēsertō Iūdaeae,

² et dīcēns: Paenitentiam agite: adpropinquāuit enim rēgnum caelōrum.

³ Hic est enim, quī dictus est per Ēsāiam prophētā dīcentem: Uōx clāmantis in dēsertō:

Parāte uiam Domīnī,
rēctās facite sēmitās eius.

⁴ Ipse autem Iōhannēs habēbat uestīmentum dē pilīs camēlōrum, et zōnam pelliciam circā lumbōs suōs: ēsca autem eius erat lucustae, et mel siluestre.

⁵ Tunc exiēbat ad eum Hierosolyma, et omnis Iūdaea, et omnis regiō circum Iordānen;

⁶ et baptizābantur in Iordāne ab eō cōnfitentēs peccāta sua.

⁷ Uidēns autem multōs Pharīsaeorum, et saddūcaeorum, uenientēs ad baptismum suum, dīxit eis: Prōgeniēs uīperārum, quis dēmōnstrāuit uōbīs fugere ā futurā irā?

⁸ Facite ergō frūctum dignum paenitentiae.

⁹ Et nē uelītis dīcere intrā uōs: Patrem habēmus Abrāham. Dīcō enim uōbīs quoniam potēns Deus dē lapidibus istīs suscitāre filiōs Abrāhae.

¹⁰ Iam enim secūris ad rādīcem arborum posita est. Omnis ergō arbor, quae nōn facit frūctum bonum, excidētur, et in ignem mittētur.

¹¹ Ego quidem uōs baptizō in aquā in paenitentiam: quī autem post mē uentūrus est, fortior mē est, cuius nōn sum dignus calceāmenta portāre: ipse uōs baptizābit in Spīritū sānctō, et ignī.

¹² Cuius uentilābrum in manū suā: et permundābit āream suam: et congregābit trīticum suum in horreum, paleās autem combūret ignī inextinguibīlī.

²⁰ “Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child’s life are dead.”

²¹ He arose and took the young child and his mother, and came into the land of Israel.

²² But when he heard that Archelaus was reigning over Judea in the place of his father, Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee,

²³ and came and lived in a city called Nazareth; that it might be fulfilled which was spoken through the prophets that he will be called a Nazarene.

³ In those days, John the Baptist came, preaching in the wilderness of Judea, saying,

² “Repent, for the Kingdom of Heaven is at hand!”

³ For this is he who was spoken of by Isaiah the prophet, saying, “The voice of one crying in the wilderness,

make the way of the Lord ready!
Make his paths straight!”

⁴ Now John himself wore clothing made of camel’s hair with a leather belt around his waist. His food was locusts and wild honey.

⁵ Then people from Jerusalem, all of Judea, and all the region around the Jordan went out to him.

⁶ They were baptised by him in the Jordan, confessing their sins.

⁷ But when he saw many of the Pharisees and Sadducees coming for his baptism, he said to them, “You offspring of vipers, who warned you to flee from the wrath to come?

⁸ Therefore produce fruit worthy of repentance!

⁹ Don’t think to yourselves, ‘We have Abraham for our father,’ for I tell you that God is able to raise up children to Abraham from these stones.

¹⁰ Even now the axe lies at the root of the trees. Therefore every tree that doesn’t produce good fruit is cut down, and cast into the fire.

¹¹ “I indeed baptise you in water for repentance, but he who comes after me is mightier than I, whose sandals I am not worthy to carry. He will baptise you in the Holy Spirit.

¹² His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire.”

- 13 13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ.
- 14 14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων· Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;
- 15 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ἄφες ἄρτι, οὕτως γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πάσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.
- 16 16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν οἱ οὐρανοί, καὶ εἶδεν πνεῦμα θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχόμενον ἐπ’ αὐτόν·
- 17 17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.
- 4 4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.
- 2 2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὑστερον ἐπέειπασεν.
- 3 3 καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.
- 4 4 ὁ δὲ ἀποκριθεὶς εἶπεν· Γέγραπται· Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.
- 5 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἕστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,
- 6 6 καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀρουσίην σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.
- 7 7 ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται· Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.
- 8 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν
- 9 9 καὶ εἶπεν αὐτῷ· Ταῦτά σοι πάντα δώσω, ἐὰν πεσῶν προσκυνήσῃς μοι.
- 10 10 τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὑπαγε, Σατανᾶ· γέγραπται γὰρ· Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.
- 11 11 τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ. Jesus Begins His Ministry
- 12 12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

¹³ Tunc uēnit Iēsūs ā Galīlaeā in Iordānen ad Iōhannem, ut baptizārētur ab eō.

¹⁴ Iōhannēs autem prohibēbat eum, dīcēns: Ego ā tē dēbeō baptizārī, et tū uenīs ad mē?

¹⁵ Respondēns autem Iēsūs, dīxit eī: Sine modo: sīc enim decet nōs implēre omnem iūstitiam. Tunc dīmīsīt eum.

¹⁶ Baptizātus autem Iēsūs, cōnfestim ascendit dē aquā, et ecce apertī sunt eī caelī: et uīdit Spīritum Deī dēscendentem sīcut columbam, uenientem super sē.

¹⁷ Et ecce uōx dē caelīs dīcēns: Hic est Fīlius meus dīlēctus, in quō mihi complacūi.

⁴ Tunc Iēsūs ductus est in dēsertum ab Spīritū, ut temptārētur ā diabolō.

² Et cum ieiūnāset quadrāgintā diēbus, et quadrāgintā noctibus, postea ēsuriit.

³ Et accēdēns temptātor dīxit eī: Sī Fīlius Deī es, dīc ut lapidēs istī pānēs fiant.

⁴ Quī respondēns dīxit: Scīptum est: Nōn in pāne sōlō uīuit homō, sed in omnī uerbō, quod prōcēdit dē ore Deī.

⁵ Tunc adsūmit eum diabolus in sānctam cīuitātem, et statuit eum suprā pinnāculum templī,

⁶ et dīxit eī: Sī Fīlius Deī es, mitte tē deorsum. Scīptum est enim: Quia angelīs suīs mandābit dē tē, et in manibus tollent tē, nē forte offendās ad lapidem pedem tuum.

⁷ Ait illī Iēsūs: Rūrsum scīptum est: Nōn temptābis Dominum Deum tuum.

⁸ Iterum adsūmit eum diabolus in montem excelsum ualdē: et ostendit eī omnia rēgna mundī, et glōriam eōrum.

⁹ Et dīxit illī: Haec tibi omnia dabō, sī cadēns adōrāueris mē.

¹⁰ Tunc dīcit eī Iēsūs: Uāde Satanās: Scīptum est enim: Dominum Deum tuum adōrābis, et illī sōlī seruiēs.

¹¹ Tunc reliquit eum diabolus: et ecce angelī accessērunt, et ministrābant eī.

¹² Cum autem audīset quod Iōhannēs trādītus esset, sēcessit in Galīlaeam:

¹³ Then Jesus came from Galilee to the Jordan to John, to be baptised by him.

¹⁴ But John would have hindered him, saying, "I need to be baptised by you, and you come to me?"

¹⁵ But Jesus, answering, said to him, "Allow it now, for this is the fitting way for us to fulfil all righteousness." Then he allowed him.

¹⁶ Jesus, when he was baptised, went up directly from the water: and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove, and coming on him.

¹⁷ Behold, a voice out of the heavens said, "This is my beloved Son, with whom I am well pleased."

⁴ Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

² When he had fasted forty days and forty nights, he was hungry afterward.

³ The tempter came and said to him, "If you are the Son of God, command that these stones become bread."

⁴ But he answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of God's mouth.'"

⁵ Then the devil took him into the holy city. He set him on the pinnacle of the temple,

⁶ and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will command his angels concerning you,' and, 'On their hands they will bear you up, so that you don't dash your foot against a stone.'"

⁷ Jesus said to him, "Again, it is written, 'You shall not test the Lord, your God.'"

⁸ Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world and their glory.

⁹ He said to him, "I will give you all of these things, if you will fall down and worship me."

¹⁰ Then Jesus said to him, "Get behind me, Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'"

¹¹ Then the devil left him, and behold, angels came and served him.

¹² Now when Jesus heard that John was delivered up, he withdrew into Galilee.

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13 και καταλιπών την Ναζαρά ἐλθὼν κατέκησεν εἰς Καφαρναούμ τὴν παραθαλασσίαν ἐν ὀρίοις Ζαβουλῶν καὶ Νεφθαλίμ.

14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·

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15 Ἐγὼ Ζαβουλῶν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,

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16 ὁ λαὸς ὁ καθηήμενος ἐν σκοτίᾳ φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

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17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

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18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν, ἦσαν γὰρ ἀλιεῖς.

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19 καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.

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20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

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21 Καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς.

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13 et, relictā cīuitāte Nazareth, uēnit, et habitāuit in Capharnāum maritimam, in fīnibus Zabulōn et Nepthalim:

14 ut implērētur quod dictum est per Ēsāiam prophētam:

15 Terra Zabulōn, et terra Nepthalim, uīa maris trāns Iordānen, Galilaeae gentium:

16 populus, quī sedēbat in tenebrīs, lūcem uidit magnam: et sedentibus in regiōne umbrae mortis, lūx orta est eīs.

17 Exinde coepit Iēsūs praedicāre, et dīcere: Paenitentiam agite: adpropinquāuit enim rēgnum caelōrum.

18 Ambulāns autem iuxtā mare Galilaeae uidit duōs frātrēs, Simōnem, quī uocātur Petrus, et Andrēam frātre eius, mittentēs rēte in mare erant enim piscātōrēs,

19 et ait illīs: Uenite post mē, et faciam uōs fierī piscātōrēs hominum.

20 At illī continuō relictīs rētibus secūtī sunt eum.

21 Et prōcēdēns inde, uidit aliōs duōs frātrēs, Iacōbum Zebedaeī, et Iōhannem frātre eius, in nāuī cum Zebedaeō patre eōrum, reficientēs rētia sua: et uocāuit eōs.

22 Illī autem statim relictīs rētibus et patre, secūtī sunt eum.

23 Et circuībat Iēsūs tōtam Galilaeam, docēns in synagōgīs eōrum, et praedicāns Ēuangelium rēgnī: et sānāns omnem languōrem, et omnem infirmitātem in populō.

24 Et abiit opīniō eius in tōtam Syriam, et obtulērunt eī omnēs male habentēs, uariīs languōribus, et tormentīs comprehēnsōs, et quī daemonia habēbant, et lūnaticōs, et paralyticōs, et cūrāuit eōs.

25 Et secūtae sunt eum turbae multae dē Galilaeā, et Decapolī, et Hierosolymīs, et Iūdaeā, et dē trāns Iordānen.

5 Uidēns autem turbās, ascendit in montem, et cum sēdisset, accessērunt ad eum discipulī eius,

2 et aperiēns os suum docēbat eōs dīcēns:

3 Beātī pauperēs spīritū: quoniam ipsōrum est rēgnum caelōrum.

4 Beātī mītēs: quoniam ipsī possidēbunt terram.

5 Beātī quī lūgent: quoniam ipsī cōsōlābuntur.

13 Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali,

14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

15 "The land of Zebulun and the land of Naphtali, towards the sea, beyond the Jordan, Galilee of the Gentiles,

16 the people who sat in darkness saw a great light; to those who sat in the region and shadow of death, to them light has dawned."

17 From that time, Jesus began to preach, and to say, "Repent! For the Kingdom of Heaven is at hand."

18 Walking by the sea of Galilee, he saw two brothers: Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishermen.

19 He said to them, "Come after me, and I will make you fishers for men."

20 They immediately left their nets and followed him.

21 Going on from there, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them.

22 They immediately left the boat and their father, and followed him.

23 Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness amongst the people.

24 The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them.

25 Great multitudes from Galilee, Decapolis, Jerusalem, Judea, and from beyond the Jordan followed him.

5 Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him.

2 He opened his mouth and taught them, saying,

3 "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

4 Blessed are those who mourn, for they shall be comforted.

5 Blessed are the gentle, for they shall inherit the earth.

- 6 6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.
- 7 7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
- 8 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
- 9 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.
- 10 10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 11 11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ.
- 12 12 χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν. Salt and Light
- 13 13 Ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.
- 14 14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη.
- 15 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.
- 16 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. The Fulfillment of the Law
- 17 17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι.
- 18 18 ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡμίᾳ κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.
- 19 19 ὃς ἐὰν σὺν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιῆσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
- 20 20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
- 21 21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

28 **فَإِذْ أَخَذَ خُبْزَهُ تَعَمَّدَهُ وَأَمَّا أَنْ يَأْكُلَهُ فَبَدَأَ يَجْعَلُهُمْ أَجْمَعِينَ**
فَجَمَعَ أَبْوَابُ السَّمَاءِ وَبَدَأَ يَخْرُجُ الْخُبْزَ كَمَا تَخْرُجُ السَّمَاءُ وَأَمَّا أَنْ يَجْعَلَهُمْ

28 τότε ἀποκριθείς ὁ Ἰησοῦς εἶπεν αὐτῇ· Ὡ γύναι, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις· καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης· **The Feeding of the Four Thousand and More Healings**

29 **وَمَعَهُ خُبْزٌ مَعَهُ تَعَمَّدَهُ وَأَمَّا أَنْ يَأْكُلَهُ فَبَدَأَ يَجْعَلُهُمْ أَجْمَعِينَ**
وَمَعَهُ خُبْزُهُ؛ وَأَمَّا أَنْ يَأْكُلَهُ

29 Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.

30 **وَمَنْجَرَهُمْ فَجَاءَهُمْ خُبْزًا وَشَرِبُوا وَشَبِعُوا وَبَدَأَ يَجْعَلُهُمْ أَجْمَعِينَ**
وَمَعَهُ خُبْزًا وَشَرِبُوا فَجَاءَهُمْ خُبْزًا وَشَرِبُوا وَشَبِعُوا وَبَدَأَ يَجْعَلُهُمْ أَجْمَعِينَ

30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν κωφοῦς, τυφλοῦς, χωλοῦς, κυλλοῦς, καὶ ἐτέρους πολλοῦς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς·

31 **وَبَدَأَ يَجْعَلُهُمْ أَجْمَعِينَ وَبَدَأَ يَجْعَلُهُمْ أَجْمَعِينَ**
وَبَدَأَ يَجْعَلُهُمْ أَجْمَعِينَ وَبَدَأَ يَجْعَلُهُمْ أَجْمَعِينَ

31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοῦς λαλοῦντας κυλλοῦς ὑγιεῖς καὶ χωλοῦς περιπατοῦντας καὶ τυφλοῦς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ.

32 **وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ**
إِنَّمَا كَانَ يَجْعَلُهُمْ أَجْمَعِينَ وَبَدَأَ يَجْعَلُهُمْ أَجْمَعِينَ
وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολύσαι αὐτούς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

33 **وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ**
وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ

33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;

34 **وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ**
وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ

34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν· Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.

35 **وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ**
وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ

35 καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν

36 **وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ**
وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ

36 ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύδας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

37 **وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ**
وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ

37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῦον τῶν κλασμάτων ἦραν ἑπτὰ σπυρίδας πλήρεις.

38 **وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ**
وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ

38 οἱ δὲ ἐσθιοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.

39 **وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا شَرِبَ مِنْ خُبْزِهِمْ**
وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا شَرِبَ مِنْ خُبْزِهِمْ وَلَا ШРИБَ مِنْ خُبْزِهِمْ

39 καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

16 **وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا ШРИБَ مِنْ خُبْزِهِمْ وَلَا ШРИБَ مِنْ خُبْزِهِمْ**
وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا ШРИБَ مِنْ خُبْزِهِمْ وَلَا ШРИБَ مِنْ خُبْزِهِمْ

16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.

2 **وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا ШРИБَ مِنْ خُبْزِهِمْ وَلَا ШРИБَ مِنْ خُبْزِهِمْ**
وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا ШРИБَ مِنْ خُبْزِهِمْ وَلَا ШРИБَ مِنْ خُبْزِهِمْ

2 ὁ δὲ ἀποκριθείς εἶπεν αὐτοῖς· Ὀψίας γενομένης λέγετε· Εὐδία, πυρράζει γὰρ ὁ οὐρανός·

3 **وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا ШРИБَ مِنْ خُبْزِهِمْ وَلَا ШРИБَ مِنْ خُبْزِهِمْ**
وَمَا كَانَ يَأْكُلُ خُبْزًا وَلَا ШРИБَ مِنْ خُبْزِهِمْ وَلَا ШРИБَ مِنْ خُبْزِهِمْ

3 καὶ πρῶτ'· Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός· τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.

28 Tunc respondēns Iēsūs, ait illi: Ō mulier, magna est fidēs tua: fiat tibi sicut uīs. Et sānata est filia illius ex illā hōrā.

29 Et cum trānsisset inde Iēsūs, uēnit secus mare Galilaeae: et ascendēns in montem, sedēbat ibi.

30 Et accessērunt ad eum turbae multae, habentēs sēcum mūtōs, claudōs, caecōs, dēbilēs, et aliōs multōs: et prōiēcērunt eōs ad pedēs eius, et cūrāuit eōs,

31 ita ut turbae mīrārentur, uidentēs mūtōs loquentēs, clōdōs, ambulāntēs, caecōs uidentēs: et magnificābant Deum Israhēl.

32 Iēsūs autem, conuocātis discipulis suis, dixit: Misereor turbae, quia trīduō iam perseuērant mēcum, et nōn habent quod mandūcent: et dīmittere eōs ieiūnōs nōlō, nē dēficiant in uiā.

33 Et dīcunt eī discipulī: Unde ergō nōbīs in dēsertō pānēs tantōs, ut saturēmus turbam tantam?

34 Et ait illis Iēsūs: Quot pānēs habētis? At illi dixerunt: Septem, et paucōs pisciculōs.

35 Et praecēpit turbae ut discumberet super terram.

36 Et accipiēns septem pānēs, et piscēs, et grātiās agēns, frēgit, et dedit discipulis suis, et discipulī dedērunt populō.

37 Et comēdērunt omnēs, et saturātī sunt. Et quod superfuit dē fragmentis, tulērunt septem sportās plēnās.

38 Erant autem quī mandūcāuerant quattuor milia hominum, extrā paruulōs et mulierēs.

39 Et, dīmīssā turbā, ascendit in nāuiculam: et uēnit in fīnēs Magēdān.

16 Et accessērunt ad eum Pharīsaei et saddūcaei temtantēs: et rogāuerunt eum ut signum dē caelō ostenderet eis.

2 At ille respondēns, ait eis: Factō uespere dīcitis: Serēnum erit, rubicundum est enim caelum.

3 Et māne: Hodiē tempestās, rutilat enim trīste caelum.

28 Then Jesus answered her, "Woman, great is your faith! Be it done to you even as you desire." And her daughter was healed from that hour.

29 Jesus departed from there and came near to the sea of Galilee; and he went up on the mountain and sat there.

30 Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet. He healed them,

31 so that the multitude wondered when they saw the mute speaking, the injured healed, the lame walking, and the blind seeing—and they glorified the God of Israel.

32 Jesus summoned his disciples and said, "I have compassion on the multitude, because they have continued with me now three days and have nothing to eat. I don't want to send them away fasting, or they might faint on the way."

33 The disciples said to him, "Where could we get so many loaves in a deserted place as to satisfy so great a multitude?"

34 Jesus said to them, "How many loaves do you have?" They said, "Seven, and a few small fish."

35 He commanded the multitude to sit down on the ground;

36 and he took the seven loaves and the fish. He gave thanks and broke them, and gave to the disciples, and the disciples to the multitudes.

37 They all ate and were filled. They took up seven baskets full of the broken pieces that were left over.

38 Those who ate were four thousand men, in addition to women and children.

39 Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.

16 The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven.

2 But he answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.'

3 In the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the appearance of the sky, but you can't discern the signs of the times!

- 30 30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι θεοῦ ἐν τῷ οὐρανῷ εἰσιν.
 31 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος.
 32 32 Ἐγὼ εἶμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ ζώντων.
 33 33 καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ.
 The Greatest Commandment of the Law
 34 34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό.
 35 35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς πειράζων αὐτόν.
 36 36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;
 37 37 ὁ δὲ ἔφη αὐτῷ· Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.
 38 38 αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή.
 39 39 Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
 40 40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται. Jesus Questions the Pharisees on the Nature of the Christ
 41 41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς
 42 42 λέγων· Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ· Τοῦ Δαβὶδ.
 43 43 λέγει αὐτοῖς· Πῶς οὖν Δαβὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων·
 44 44 Εἶπεν κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;
 45 45 εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;
 46 46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκεῖνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.
 23 23 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ
 2 2 λέγων· Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.
 3 3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

- 30 In resurrēctiōne enim neque nūbent, neque nūbentur: sed sunt sicut angeli Dei in caelō.
- 31 Dē resurrēctiōne autem mortuōrum nōn lēgistis quod dictum est ā Deō dicente uōbīs:
- 32 Ego sum Deus Abrāham, et Deus Isaāc, et Deus Iācōb? Nōn est Deus mortuōrum, sed uiuentium.
- 33 Et audientēs turbae, mirābantur in doctrīnā eius.
- 34 Pharīsaei autem audientēs quod silentium inposuisset saddūcaei, conuēnērunt in unum:
- 35 et interrogāuit eum unus ex eis lēgis doctor, temtāns eum:
- 36 Magister, quod est mandātum magnum in lēge?
- 37 Ait illi Iēsūs: Diligēs Dominum Deum tuum in tōtō corde tuō, et in tōtā animā tuā, et in tōtā mente tuā.
- 38 Hoc est maximum, et primum mandātum.
- 39 Secundum autem simile est huic: Diligēs proximum tuum, sicut te ipsum.
- 40 In hīs duōbus mandātīs ūniuersa lēx pendet, et prophētae.
- 41 Congregātīs autem Pharīsaei, interrogāuit eos Iēsūs,
- 42 dicēns: Quid uōbīs uidetur dē Chrīstō? cuius filius est? Dicunt ei: Dāuid.
- 43 Ait illis: Quōmodo ergō Dāuid in spīritū uocat eum Dominum, dicēns:
- 44 Dixit Dominus Dominō meō:
Sedē ā dextrīs meis,
dōnec pōnam inimicōs tuōs scabillum pedum tuōrum?
- 45 Sī ergō Dāuid uocat eum Dominum, quōmodo filius eius est?
- 46 Et nēmō poterat respondere ei uerbum: neque ausus fuit quisquam ex illā diē eum amplius interrogāre.
- 23 Tunc Iēsūs locūtus est ad turbās, et ad discipulōs suōs,
- 2 dicēns: Super cathedram Mōsī sēdērunt scribae et Pharīsaei.
- 3 Omnia ergō quaecumque dixerint uōbīs, seruāte, et facite: secundum opera uērō eōrum nōlīte facere: dicunt enim, et nōn faciunt.
- 30 For in the resurrection they neither marry nor are given in marriage, but are like God's angels in heaven.
- 31 But concerning the resurrection of the dead, haven't you read that which was spoken to you by God, saying,
- 32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living."
- 33 When the multitudes heard it, they were astonished at his teaching.
- 34 But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together.
- 35 One of them, a lawyer, asked him a question, testing him.
- 36 "Teacher, which is the greatest commandment in the law?"
- 37 Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.'
- 38 This is the first and great commandment.
- 39 A second likewise is this, 'You shall love your neighbour as yourself.'
- 40 The whole law and the prophets depend on these two commandments."
- 41 Now while the Pharisees were gathered together, Jesus asked them a question,
- 42 saying, "What do you think of the Christ? Whose son is he?" They said to him, "Of David."
- 43 He said to them, "How then does David in the Spirit call him Lord, saying,
- 44 'The Lord said to my Lord, sit on my right hand, until I make your enemies a footstool for your feet'?
- 45 "If then David calls him Lord, how is he his son?"
- 46 No one was able to answer him a word, neither did any man dare ask him any more questions from that day forward.
- 23 Then Jesus spoke to the multitudes and to his disciples,
- 2 saying, "The scribes and the Pharisees sit on Moses' seat.
- 3 All things therefore whatever they tell you to observe, observe and do, but don't do their works; for they say, and don't do.

33 Et uiderunt eos abeuntēs, et cognouerunt multī: et pedestrēs dē omnibus ciuitatibus concurrerunt illūc, et praeuenērunt eos.

34 Et exiens uidit multam turbam Iēsūs: et misertus est super eos, quia erant sicut ouēs nōn habentēs pāstōrem, et coepit docere illōs multa.

35 Et cum iam hōra multa fieret, accesserunt discipulī eius, dīcentēs: Dēsertus est locus hic, et iam hōra praeteriuit:

36 dimitte illōs, ut euntēs in proximās uillās et uicōs, emant sibi cibōs, quōs mandūcent.

37 Et respondēns ait illīs: Date eīs uōs mandūcāre. Et dixerunt eī: Euntēs emāmus dēnariīs ducentīs pānēs, et dabimus eīs mandūcāre.

38 Et dicit eīs: Quot pānēs habētis? ite, et uidēte. Et cum cognouissent, dīcunt: Quīnque, et duōs piscēs.

39 Et praecēpit illīs ut accumbere facerent omnēs secundum contubernia super uiride faenum.

40 Et discubuerunt in partēs, per centēnōs et per quīnquagēnōs.

41 Et acceptīs quīnque pānibus et duōbus piscibus, intuēns in caelum, benedixit, et frēgit pānēs, et dedit discipulis suīs, ut pōnerent ante eos: et duōs piscēs diuisit omnibus.

42 Et mandūcāuerunt omnēs, et saturātī sunt.

43 Et sustulerunt reliquiās, fragmentōrum duodecim cophinōs plēnōs, et dē piscibus.

44 Erant autem quī mandūcāuerunt quīnque milia uirōrum.

45 Et statim coēgit discipulōs suos ascendere nāuem, ut praecēderent eum trāns fretum ad Bēthsaidam, dum ipse dīmitteret populum.

46 Et cum dīmīssisset eos, abiit in montem ōrāre.

47 Et cum sērō esset, erat nāuis in mediō marī et ipse sōlus in terrā.

48 Et uidēns eos labōrantēs in rēmigandō erat enim uentus contrārius eīs, et circā quārtam uigiliam noctis uenit ad eos ambulāns super mare: et uolēbat praeterire eos.

49 At illī ut uiderunt eum ambulāntem super mare, putāuerunt phantasma esse, et exclāmāuerunt.

33 They saw them going, and many recognised him and ran there on foot from all the cities. They arrived before them and came together to him.

34 Jesus came out, saw a great multitude, and he had compassion on them because they were like sheep without a shepherd; and he began to teach them many things.

35 When it was late in the day, his disciples came to him and said, "This place is deserted, and it is late in the day.

36 Send them away, that they may go into the surrounding country and villages and buy themselves bread, for they have nothing to eat."

37 But he answered them, "You give them something to eat." They asked him, "Shall we go and buy two hundred denarii worth of bread and give them something to eat?"

38 He said to them, "How many loaves do you have? Go see." When they knew, they said, "Five, and two fish."

39 He commanded them that everyone should sit down in groups on the green grass.

40 They sat down in ranks, by hundreds and by fifties.

41 He took the five loaves and the two fish; and looking up to heaven, he blessed and broke the loaves, and he gave to his disciples to set before them, and he divided the two fish amongst them all.

42 They all ate and were filled.

43 They took up twelve baskets full of broken pieces and also of the fish.

44 Those who ate the loaves were five thousand men.

45 Immediately he made his disciples get into the boat and go ahead to the other side, to Bethsaida, while he himself sent the multitude away.

46 After he had taken leave of them, he went up the mountain to pray.

47 When evening had come, the boat was in the middle of the sea, and he was alone on the land.

48 Seeing them distressed in rowing, for the wind was contrary to them, about the fourth watch of the night he came to them, walking on the sea; and he would have passed by them,

49 but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out;

- 29 **καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίνητε, καὶ μὴ μετεωρίζεσθε,**
 29 **وَمَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **وَمَا تَبْخَلُونَ** .
- 30 **ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῆζετε τούτων.**
 30 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 31 **πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.**
 31 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 32 **Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.**
 32 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 33 **πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει.**
 33 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 34 **ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται.**
 34 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 35 **Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι,**
 35 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 36 **καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν· πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοιξώσιν αὐτῶ.**
 36 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 37 **μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕρησει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλιεῖ αὐτούς καὶ παρελθὼν διακονήσῃ αὐτοῖς.**
 37 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 38 **κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι.**
 38 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 39 **Τοῦτο δὲ γινώσκετε ὅτι εἰ ἦρδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται, οὐκ ἂν ἀφήκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.**
 39 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 40 **καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.**
 40 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 41 **Εἶπεν δὲ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;**
 41 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 42 **καὶ εἶπεν ὁ κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος, ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;**
 42 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 43 **μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησει ποιοῦντα οὕτως·**
 43 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 44 **ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.**
 44 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 45 **ἐὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζεις ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι,**
 45 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .
- 46 **ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.**
 46 **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** . **لَا تَبْخَلُونَ** .

- 29 Et uōs nōlīte quaerere quid mandūcētis, aut quid bibātis: et nōlīte in sublīme tollī:
- 29 “Don’t seek what you will eat or what you will drink; neither be anxious.
- 30 haec enim omnia gentēs mundī quaerunt. Pater autem uester scit quoniam hīs indigētis.
- 30 For the nations of the world seek after all of these things, but your Father knows that you need these things.
- 31 Vērum tamen quaerite rēgnum Deī: et haec omnia adicientur uōbīs.
- 31 But seek God’s Kingdom, and all these things will be added to you.
- 32 Nōlīte timēre pusillus grex, quia complacuit Patrī uestro dare uōbīs rēgnum.
- 32 “Don’t be afraid, little flock, for it is your Father’s good pleasure to give you the Kingdom.
- 33 Uēndite quae possidētis, et date elēmosynam. Facite uōbīs sacculōs, quī nōn ueterescunt, thēsaurum nōn dēficiētem in caelīs: quō fūr nōn adpropriat, neque tinea corrumpit.
- 33 Sell what you have and give gifts to the needy. Make for yourselves purses which don’t grow old, a treasure in the heavens that doesn’t fail, where no thief approaches and no moth destroys.
- 34 Ubi enim thēsaurus uester est, ibi et cor uestrum erit.
- 34 For where your treasure is, there will your heart be also.
- 35 Sint lumbī uestri praecinctī, et lucernae ardentēs:
- 35 “Let your waist be dressed and your lamps burning.
- 36 et uōs similēs hominibus expectantibus dominum suum quandō reuertātur ā nūptiīs: ut, cum uēnerit et pulsauerit, cōnfestim aperiant eī.
- 36 Be like men watching for their lord when he returns from the wedding feast, that when he comes and knocks, they may immediately open to him.
- 37 Beātī seruī illī quōs, cum uēnerit dominus, inuēnerit uigilantēs: amēn dīcō uōbīs, quod praecinget sē, et faciet illōs discumbere, et trānsiēns ministrābit illīs.
- 37 Blessed are those servants whom the lord will find watching when he comes. Most certainly I tell you that he will dress himself, make them recline, and will come and serve them.
- 38 Et sī uēnerit in secundā uigiliā, et sī in tertiā uigiliā uēnerit, et ita inuēnerit, beātī sunt seruī illī.
- 38 They will be blessed if he comes in the second or third watch and finds them so.
- 39 Hoc autem scītōte, quia sī sciret paterfamiliās, quā hōrā fūr uenīret, uigilāret utique, et nōn sīneret perfōdīri domum suam.
- 39 But know this, that if the master of the house had known in what hour the thief was coming, he would have watched and not allowed his house to be broken into.
- 40 Et uōs estōte parātī: quia quā hōrā nōn putātis, Filius hominis uenit.
- 40 Therefore be ready also, for the Son of Man is coming in an hour that you don’t expect him.”
- 41 Ait autem eī Petrus: Domine, ad nōs dīcis hanc parabolam, an et ad omnēs?
- 41 Peter said to him, “Lord, are you telling this parable to us, or to everybody?”
- 42 Dīxit autem Dominus: Quis, putās, est fidēlis dispēnsātor, et prūdēns, quem cōstituet dominus super familiam suam, ut det illīs in tempore trīticī mēnsūram?
- 42 The Lord said, “Who then is the faithful and wise steward, whom his lord will set over his household, to give them their portion of food at the right times?
- 43 Beātus ille seruus quem, cum uēnerit dominus, inuēnerit ita facientem.
- 43 Blessed is that servant whom his lord will find doing so when he comes.
- 44 Uērē dīcō uōbīs, quia suprā omnia quae possidet, cōstituet illum.
- 44 Truly I tell you that he will set him over all that he has.
- 45 Quod sī dīxerit seruus ille in corde suō: Moram facit dominus meus uenīre: et coeperit percutere puerōs, et ancillās, et edere, et bibere, et inēbriārī:
- 45 But if that servant says in his heart, ‘My lord delays his coming,’ and begins to beat the menservants and the maidservants, and to eat and drink and to be drunken,
- 46 ueniet dominus seruī illīus in diē quā nōn spērat, et hōrā quā nescit, et dīuidet eum, partemque eius cum infidēlibus pōnet.
- 46 then the lord of that servant will come in a day when he isn’t expecting him and in an hour that he doesn’t know, and will cut him in two, and place his portion with the unfaithful.

- ³ Attendite uōbīs: Sī peccāuerit frāter tuus, increpā illum: et sī paenitentiam ēgerit, dīmitte illī.
- ³ Be careful. If your brother sins against you, rebuke him. If he repents, forgive him.
- ⁴ Et sī septiēs in diē peccāuerit in tē, et septiēs in diē conuersus fuerit ad tē, dīcēs: Paenitet mē, dīmitte illī.
- ⁴ If he sins against you seven times in the day, and seven times returns, saying, ‘I repent,’ you shall forgive him.”
- ⁵ Et dīxērunt apostolī Dominō: Aduugē nōbīs fidem.
- ⁵ The apostles said to the Lord, “Increase our faith.”
- ⁶ Dīxit autem Dominus: Sī habuerētis fidem sicut grānum sināpis, dīcerētis huic arborī mōrō: Ērādīcāre, et trānsplantāre in mare, et oboedīret uōbīs.
- ⁶ The Lord said, “If you had faith like a grain of mustard seed, you would tell this sycamore tree, ‘Be uprooted and be planted in the sea,’ and it would obey you.
- ⁷ Quis autem uestrum habēns seruū arantem aut pāscentem, quī regressō dē agrō dīcet illī: Statim trānsī, recumbe:
- ⁷ But who is there amongst you, having a servant ploughing or keeping sheep, that will say when he comes in from the field, ‘Come immediately and sit down at the table’?
- ⁸ et nōn dīcet eī: Parā quod coenem, et praecinge tē, et ministrā mihi dōnec mandūcem, et bibam, et post haec tū mandūcābis, et bibēs?
- ⁸ Wouldn’t he rather tell him, ‘Prepare my supper, clothe yourself properly, and serve me while I eat and drink. Afterward you shall eat and drink’?
- ⁹ Numquid grātiā habet seruō illī, quia fēcit quae sibi imperāuerat?
- ⁹ Does he thank that servant because he did the things that were commanded? I think not.
- ¹⁰ nōn putō. Sic et uōs cum fēceritis omnia quae praecepta sunt uōbīs, dīcite: Seruī inūtilēs sumus: quod dēbuimus facere, fēcimus.
- ¹⁰ Even so you also, when you have done all the things that are commanded you, say, ‘We are unworthy servants. We have done our duty.’”
- ¹¹ Et factum est, dum iret in Hierusalem, transiēbat per mediā Samarīam et Galīlaeam.
- ¹¹ As he was on his way to Jerusalem, he was passing along the borders of Samaria and Galilee.
- ¹² Et cum ingrederētur quoddam castellum, occurrērunt eī decem uirī leprōsī, quī stetērunt ā longē:
- ¹² As he entered into a certain village, ten men who were lepers met him, who stood at a distance.
- ¹³ et leuāuerunt uōcem, dīcentēs: Iēsū praeceptor, miserēre nostrī.
- ¹³ They lifted up their voices, saying, “Jesus, Master, have mercy on us!”
- ¹⁴ Quōs ut uīdit, dīxit: Īte, ostendite uōs sacerdotībus. Et factum est, dum ĩrent, mundātī sunt.
- ¹⁴ When he saw them, he said to them, “Go and show yourselves to the priests.” As they went, they were cleansed.
- ¹⁵ Ūnus autem ex illīs, ut uīdit quia mundātus est, regressus est, cum magnā uōce magnificāns Deum,
- ¹⁵ One of them, when he saw that he was healed, turned back, glorifying God with a loud voice.
- ¹⁶ et cecidit in faciem ante pedēs eius, grātiās agēns: et hic erat Samarītānus.
- ¹⁶ He fell on his face at Jesus’ feet, giving him thanks; and he was a Samaritan.
- ¹⁷ Respondēns autem Iēsūs, dīxit: Nōnne decem mundātī sunt? et nouem ubi sunt?
- ¹⁷ Jesus answered, “Weren’t the ten cleansed? But where are the nine?”
- ¹⁸ Nōn est inuentus quī redīret, et daret glōriam Deō, nisi hic aliēnigena.
- ¹⁸ Were there none found who returned to give glory to God, except this foreigner?”
- ¹⁹ Et ait illī: Surge, uāde: quia fidēs tua tē saluum fēcit.
- ¹⁹ Then he said to him, “Get up, and go your way. Your faith has healed you.”
- ²⁰ Interrogātus autem ā Pharīsaēis: Quandō uenit rēgnum Deī? respondit eīs, et dīxit: Nōn uenit rēgnum Deī cum obseruātiōne:
- ²⁰ Being asked by the Pharisees when God’s Kingdom would come, he answered them, “God’s Kingdom doesn’t come with observation;

- 1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
- 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
- 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν
- 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.
- 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
- 6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.
- 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.
- 8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
- 9 ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.
- 10 Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
- 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
- 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
- 13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.
- 14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.
- 15 (Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· Οὗτος ἦν ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.)
- 16 ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.
- 17 ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.
- 18 θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. The Testimony of John the Baptist
- 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱερουσαλὴμ ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ;
- 20 καὶ ὠμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὠμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ χριστός.
- 21 καὶ ἠρώτησαν αὐτόν· Τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· Οὐκ εἰμὶ. Ὁ προφήτης εἶ σὺ; καὶ ἀπεκρίθη· Οὐ.
- 1 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

1 In p̄ncipiō erat uerbum, et uerbum erat apud Deum, et Deus erat uerbum.

2 Hoc erat in p̄ncipiō apud Deum.

3 Omnia per ipsum facta sunt: et sine ipsō factum est nihil: quod factum est

4 in ipsō uīta erat: et uīta erat lūx hominum:

5 et lūx in tenebrīs lūcet, et tenebrae eam nōn comprehendērunt.

6 Fuit homō missus ā Deō, cui nōmen erat Iōhannēs.

7 Hic uēnit in testimōnium, ut testimōnium perhibēret dē lūmine, ut omnēs crēderent per illum.

8 Nōn erat ille lūx, sed ut testimōnium perhibēret dē lūmine.

9 Erat lūx uēra, quae inlūminat omnem hominem uenientem in mundum.

10 In mundō erat, et mundus per ipsum factus est: et mundus eum nōn cognōuit.

11 In propria uēnit, et suī eum nōn recēpērunt.

12 Quotquot autem recēpērunt eum, dedit eis potestātem filiōs Deī fierī, hīs quī crēdunt in nōmine eius:

13 quī nōn ex sanguinibus, neque ex uoluntāte carnis, neque ex uoluntāte uirī, sed ex Deō nātī sunt.

14 Et uerbum carō factum est, et habitāuit in nōbīs: et uīdimus glōriam eius, glōriam quasi ūnigenitī ā patre, plēnum grātiae et uēritātis.

15 Iōhannēs testimōnium perhibet dē ipsō, et clāmat dīcēns: Hic erat quem dixī uōbīs: Quī post mē uentūrus est, ante mē factus est: quīa prior mē erat.

16 Et dē plēnitūdine eius nōs omnēs accēpimus, et grātiam prō grātīā:

17 quīa lēx per Mōsēn data est: grātia et uēritās per Iēsum Christum facta est.

18 Deum nēmō uīdit umquam: ūnigenitus Filius, quī est in sinū Patris, ipse ēnarrāuit.

19 Et hoc est testimōnium Iōhannis, quandō mīsērunt Iūdaeī ab Hierosolymīs sacerdotēs et Lēuitās ad eum, ut interrogārent eum: Tū quis es?

20 Et cōfessus est et nōn negāuit: et cōfessus est: Quia nōn sum ego Christus.

21 Et interrogāuerunt eum: Quid ergō? Heliās es tū? Et dīcit: Nōn sum. Prophēta es tū? Et respondit: Nōn.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made through him. Without him, nothing was made that has been made.

4 In him was life, and the life was the light of men.

5 The light shines in the darkness, and the darkness hasn't overcome it.

6 There came a man sent from God, whose name was John.

7 The same came as a witness, that he might testify about the light, that all might believe through him.

8 He was not the light, but was sent that he might testify about the light.

9 The true light that enlightens everyone was coming into the world.

10 He was in the world, and the world was made through him, and the world didn't recognise him.

11 He came to his own, and those who were his own didn't receive him.

12 But as many as received him, to them he gave the right to become God's children, to those who believe in his name:

13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 The Word became flesh and lived amongst us. We saw his glory, such glory as of the only born Son of the Father, full of grace and truth.

15 John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'"

16 From his fullness we all received grace upon grace.

17 For the law was given through Moses. Grace and truth were realised through Jesus Christ.

18 No one has seen God at any time. The only born Son, who is in the bosom of the Father, has declared him.

19 This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

20 He declared, and didn't deny, but he declared, "I am not the Christ."

21 They asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No."